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BIOGRAPHY.

BIOGRAPHICAL GLEANINGS OF THE LATE REV. JOHN NEWTON.

[WE have already given our readers the biography of this excellent man. Several interesting circumstances have been since collected from Mr. Cecil's memoirs and from the recollection of his friends, which, we are persuaded, will be received with avidity and profit.]

To the early part of his life, as circumstantially related by himself, and widely circulated, little could be added.

Such was the early attention which his mother paid to his religious education, that, at four years old, he was not only able to read the Bible, but had learnt by heart Dr. Watts's little hymns and catechisms, together with the answers in the Assembly's Catechism; and she flattered herself with the hope that, in a future period, he might be sent to St. Andrew's, in Scotland, to be educated for the ministry; but the Lord had designed him for another school.

We have omitted a circumstance, during the early part of his life, of some importance to the narrative. Having made an appointment to go one Sunday on board a man of war, but coming too late, his companion went without him, and was drowned, with several others, by the oversetting of the boat; but he was much alarmed and affected to think that his life should have been preserved, by a circumstance apparently so trivial and accidental. About this time he also derived some serious impressions from reading Bennet's Christian Orator, and the Family Instructor; but

these impressions went no farther than externals, and left him open to the temptations of infidelity, which followed.

Mr. N. had an unexpected call to London; and, on his return, when within a few miles of Liverpool, he mistook a marle pit for a pond, and, in attempting to water his horse, both the horse and his rider plunged into it overhead. He was afterwards told, that, near the same time, three persons had lost their lives by a mistake of a similar kind.

While he was in his office of tide-surveyor at Liverpool, he had another singular preservation, through being a few minutes too late (though in general remarkably punctual); for, during that time, the ship which he was going to inspect, blew up, before he could reach her, and all on board perished.

In 1764, Mr. Newton was ordained by Dr. Green, Bishop of Lincoln, and appointed, as we remarked, to the curacy of Olney. On this occasion, he relates, that his examination lasted nearly an hour, principally on the chief topics of divinity, in which he honestly avowed his sentiments; and the bishop treated him with great tenderness and candour.

We have mentioned the excellent Mr. Thornton's liberality, both to Mr. Newton and to the poor, through him. Mr. Cecil enables us to subjoin, that on a visit to Olney, soon after their acquaintance commenced, Mr. Thornton left a sum of money to his disposal, adding, 'Be hospitable, and keep an open house for such as are worthy of entertainment: help the poor and needy: I will statedly allow you 200*l.* a year, and readily send whenever you have occasion to draw for more.' Mr. Thornton kept his word; and Mr. Newton received from him not less than 3000*l.* while he remained at Olney.

During Mr. Newton's residence at Olney, he was not only made useful to our admirable poet Cowper, but also to the Rev. Mr. Scott, then curate of Ravensdale, and now rector of Aston Sandford; the particulars of which are to be found in a very interesting narrative, published by the latter, under the title of *The Force of Truth*. Mr. Scott, it seems, was then far gone in Socinianism; but by means of Mr. Newton's very judicious correspondence, brought to the knowledge and experience of the truth.

Mr. Newton's works are well known; and, as they are collected in a uniform edition, need not be particularized. When he pub-

lished his first volume of Letters, under the signature of Omicron, he considered the gradations of christian experience under the characters A, B, and C. A vain young minister, on reading these papers, wrote to him, that he had found his own character pourtrayed under that of C, the Confirmed Christian. Mr. Newton replied, that he had forgotten one feature in C.'s character, viz. 'that he never knew his own face.'

In 1799, the college of New-Jersey complimented Mr. Newton with a diploma; and a certain author dedicated to him two volumes of sermons under that title; but he humorously said, he could never think of accepting that honour till he received it from a college at Sierra Leone, where he had received his education.

When Mr. Occam, the Indian preacher, was in England, he, of course, visited Mr. Newton, and they compared experiences. "Mr. Occam," says he, "in describing to me the state of his heart when he was a blind idolater, gave me, in general, a striking picture of what my own was in the early part of my life; and his subsequent views corresponded with mine, as face answers to face in a glass, though, I dare say, when he received them, he had never heard of Calvin's name."

As his faculties visibly and rapidly declined in his last years, a friend urged him to desist from speaking in public before he was absolutely compelled. He replied with unusual energy, "I cannot stop. What! shall the old African blasphemer stop while he can speak?"

Mr. Newton was a very candid and friendly critic, and was often applied to by young authors for his opinion and remarks; which he would give very candidly, and sometimes under the name of *Nibblings*. On one of these occasions, a practical essay was put into his hand, which he approved; but a letter was appended, addressed to an obscure and contemptible writer, who had said very unwarrantable and absurd things on the subject, and whom therefore the writer attacked with little ceremony. The following is a specimen of some of Mr. Newton's *Nibblings:* "Were the affair mine, I would take no notice of Mr. ——: but, if I did, it should be with the hope, at least with the desire, of doing good, even to him. This would make me avoid every harsh epithet. He is not likely to be benefitted by calling him a fool. The Evangelists simply relate what is said and done, and use no bitterness nor severity, even when speaking of Herod,

Pilate, or Judas. I wish their manner was more adopted in controversy."

Speaking of the Fall, and of Adam being a federal head, he remarks, "I think agency should be taken into the account. I suppose, Adam was created without spot or blemish, but still man; that he was the temple of the living God. When sin provoked the Lord to leave his temple, it became the habitation of devils. I apprehend we are always under influence, either good or bad; perhaps both."

'The epithet *great* is often given to the apostle Paul; but I question the propriety of it. He was not behind the chief; but Peter and John were great in the same sense, and were equally penmen of the holy scriptures.'

The following remarks are gleaned from his familiar conversations.

Mr. Newton was a great observer of Providence, even in little things. "It may seem of small consequence," said he, one day to a friend, "whether, in returning from hence, you go up Cateaton street, or down the Old Jewry; yet in going one way or the other, you may meet a person capable of serving you; and this circumstance may have an effect on all your future life."

He lamented the evils he saw around him; but he did not like to meddle where he saw he could do no good. "I," said he once, lifting up his fist, "I have tried to make crooked things straight, till I have made these knuckles sore; and now I must leave it to the Lord."

Speaking of the importance of motives, he would say, "if I wanted a man to fly, I must contrive to find him wings; and thus, if I would successfully enforce moral *duties*, I must advance evangelical *motives*."

If an angel were sent to find the most perfect man, he would probably not find him composing a body of divinity; but perhaps a cripple in a poor-house, whom the parish wish dead; but humbled before God, with far lower thoughts of himself than others think of him.

If two angels came down from heaven to execute a divine command, and one was appointed to conduct an empire, and the other to sweep a street in it, they would feel no inclination to choose employments.

In divinity, as well as in the other professions, there are the

little artists. A man may be able to execute the buttons of a statue very neatly; but I could not call him an able artist. There is an air, there is a taste, to which his narrow capacity cannot reach. Now, in the church, there are your dexterous *button makers.*

I would not give a straw for that assurance which sin will not damp. If David had come from his adultery, and had talked of his assurance at that time, I should have despised his speech.

There is the analogy of faith: it is a master-key, which not only opens particular doors, but carries you through the whole house; but an attachment to a rigid system is dangerous. Luther once turned out the Epistle of St. James, because it disturbed his system. Dr. Owen will be ashamed of his wisdom and clearness five minutes after he has been in heaven. I shall preach, perhaps, very usefully upon two opposite texts, while kept apart; but if I attempt nicely to reconcile them, it is ten to one if I don't begin to bungle.

Contrivers of systems on the earth, are like contrivers of systems in the heavens; where the sun and moon keep the same course, in spite of the philosophers.

When a man says he received a blessing under a sermon, I begin to inquire who this man is who speaks of the help he has received. The Roman people proved the effect they received under a sermon of Antony, when they flew to avenge the death of Cæsar.

The Lord has reasons, far beyond our ken, for opening a wide door, while he stops the mouth of a useful preacher. John Bunyan would not have done half the good he did, if he had remained preaching in Bedford, instead of being shut up in Bedford prison.

Doctor Taylor, of Norwich, said to me, " Sir, I have collated every word in the Hebrew Scriptures seventeen times; and it is very strange if the doctrine of atonement you hold, should not have been found by me.' I am not surprised at this: I once went to light my candle with the extinguisher on it. Now, prejudices from education, learning, &c. often form an extinguisher. It is not enough that you bring the candle; you must remove the extinguisher.

' Except a man be born again, he cannot see the kingdom of God.' A man may live in a deep mine in Hungary, never having seen the light of the sun: he may have received accounts of prospects, and, by the help of a candle, may have examined a few engravings of them; but let him be brought out of the mine, and set on the mountain, what a difference appears!

I have many books I cannot sit down to read; they are, indeed, good and sound; but, like half pence, there goes a great quantity to a little amount. There are *silver* books, and a few *golden* books; but I have one book worth more than them all, called the *Bible;* and that is a book of *bank notes.*

When some people talk of religion, they mean they have heard so many sermons, and performed so many devotions, and thus mistake the *means* for the *end;* but true religion is an habitual recollection of God, and intention to serve him; and this turns every thing to gold. We are apt to suppose that we need something splendid to evince our devotion; but true religion equals things; washing plates and cleaning shoes is a high office, if performed in a right spirit. If three angels were sent to earth, they would feel perfect indifference who should perform the part of prime minister, parish-minister, or watchman.

Ministers would overrate their labours, if they did not think it worth while to be born, and spend ten thousand years in labour and contempt, to recover one soul.

I feel like a man who has no money in his pocket, but is allowed to draw for all he wants upon one infinitely rich; I am, therefore, at once both a beggar and a rich man.

A COPY OF THE EXORDIUM OF MR. NEWTON'S WILL, DATED JUNE 13, 1803.

In the name of God, Amen. I, John Newton, of Coleman street Buildings in the parish of St. Stephen, Coleman Street, in the city of London, Clerk, being through mercy in good health, and of sound and disposing mind, memory, and understanding, although in the seventy-eighth year of my age, do, for the settlement of my temporal concerns, and for the disposal of all the worldly estate which it has pleased the Lord in his good providence to give me, make this my last will and testament as follows: I commit my soul to my gracious God and Saviour, who mercifully spared and prevented me, when I was an Apostate, a Blasphemer, and an Infidel, and delivered me from that state of misery, on the coast of Africa, into which my obstinate wickedness had plunged me: and who has pleased to admit me (though most unworthy) to preach his glorious gospel. I rely with humble confidence upon the atonement and mediation of the Lord Jesus Christ, God and

man, which I have often proposed to others as the only foundation whereon a sinner can build his hope, trusting that he will guard and guide me through the uncertain remainder of my life, and that he will then admit me into his presence in his heavenly kingdom. I would have my body deposited in the Vault under the Parish Church of Saint Mary Woolnoth, close to the coffins of my late dear wife, and my dear niece, Elizabeth Cunningham; and it is my desire that my funeral may be performed with as little expense as possible, consistent with decency.

Mr. Newton composed an Epitaph for himself, desiring that it might be put up near the vestry door. His executors have complied strictly with his injunctions. The following is a correct copy:

JOHN NEWTON,
CLERK,
once an Infidel and Libertine,
a Servant of Slaves in Africa,
was,
by the rich mercy
of our Lord and Saviour
JESUS CHRIST,
preserved, restored, pardoned,
and appointed to preach the Faith
he had long laboured to destroy.
He ministered
near 16 Years as Curate and Vicar of Olney, in Berks;
and 28 Years as Rector of these United Parishes.
On Feb. 1st, 1750, he married
MARY,
daughter of the late George Catlett,
of Chatham, Kent;
whom he resigned
to the Lord who gave her,
on Dec. 15, 1790.

The above Epitaph was written by the Deceased,
who directed it to be inscribed on a plain Marble Tablet.
He died on Dec. 21, 1807, aged 82 Years;
and his mortal remains
are deposited in the Vault
beneath this Church.

MISCELLANY, ORIGINAL AND SELECTED.

THE STAR IN THE EAST, A SERMON.

(*Concluded from page* 314.)

THUS far we have spoken of the success of the gospel in Asia, by means of European preachers. But we shall now exhibit to you evidence from another source, from a new and unexpected quarter. We are now to declare what has been done, independently of *our* exertions, and in regions where we have no labourers, and no access. And this I do to show you, that whether we assist in the work or not, it is God's will *that it should begin*. You have hitherto been contemplating the light in India. We are now to announce to you, that a light hath appeared in Arabia, and dawned, as it were, on the Temple of Mecca itself.

Two Mahometans of Arabia, persons of consideration in their own country, have been lately converted to the christian faith. One of them has already suffered martyrdom, and the other is now engaged in translating the scriptures, and in concerting plans for the conversion of his countrymen. The name of the martyr is Abdallah; and the name of the other, who is now translating the scriptures, is Sabat; or, as he is called since his christian baptism, Nathaniel Sabat. Sabat resided in my house some time before I left India, and I had from his own mouth the chief part of the account which I shall now give to you. Some particulars I had from others. His conversion took place after the matyrdom of Abdallah, "to whose death he was consenting;" and he related the circumstances to me with many tears.

Abdallah and Sabat were intimate friends, and being young men of family in Arabia, they agreed to travel together, and to visit foreign countries. They were both zealous Mahometans. Sabat is son of Ibrahim Sabat, a noble family of the line of Beni-Sabat, who trace their pedigree to Mahomet. The two friends left Arabia, after paying their adorations at the tomb of their prophet at Mecca, and travelled through Persia, and thence to Cabul. Abdallah was appointed to an office of state under Zemaun Shah, king of Cabul; and Sabat left him there, and proceeded on a tour through Tartary.

While Abdallah remained at Cabul, he was converted to the christian faith by the perusal of a Bible (as is supposed) belong-

ing to a christian from Armenia, then residing at Cabul.* In the Mahometan states, it is death for a man of rank to become a christian. Abdallah endeavoured for a time to conceal his conversion, but finding it no longer possible, he determined to flee to some of the christian churches near the Caspian sea. He accordingly left Cabul in disguise, and had gained the great city of Bochara, in Tartary, when he was met in the streets of that city by his friend Sabat, who immediately recognised him. Sabat had heard of his conversion and flight, and was filled with indignation at his conduct. Abdallah knew his danger, and threw himself at the feet of Sabat. He confessed that he was a christian, and implored him, by the sacred tie of their former friendship, to let him escape with his life. "But, Sir," said Sabat, when relating the story himself, "I "*had no pity*. I caused my servants to seize him, and I delivered "him up to Morad Shah, king of Bochara. He was sentenced to "die, and a herald went through the city of Bochara, announcing "the time of his execution. An immense multitude attended, and "the chief men of the city. I also went and stood near to Abdallah. "He was offered his life, if he would abjure Christ, the executioner "standing by him with his sword in his hand. 'No,' said he (as if "the proposition were impossible to be complied with) 'I cannot "abjure Christ.' Then one of his hands was cut off at the wrist. "He stood firm, his arm hanging by his side with but little motion. "A physician, by desire of the king, offered to heal the wound, "if he would recant. He made no answer, but looked up stedfastly "towards heaven, like Stephen the first martyr, his eyes stream-"ing with tears. He did not look with anger towards *me*. He looked "at me, but it was benignly, and with the countenance of forgive-"ness. His other hand was then cut off. But, Sir," said Sabat, in his imperfect English, "he never *changed*, he never *changed*. "And when he bowed his head to receive the blow of death, all "Bochara seemed to say, 'what new thing is this?'"

Sabat had indulged the hope that Abdallah would have recanted, when he was offered his life; but when he saw that his friend was dead, he resigned himself to grief and remorse. He travelled from place to place, seeking rest, and finding none. At last he thought that he would visit India. He accordingly came to Ma-

* The Armenian christians in Persia have among them a few copies of the Arabic Bible.

dras about five years ago. Soon after his arrival, he was appointed by the English government a mufti, or expounder of Mahometan law; his great learning, and respectable station in his own country, rendering him eminently qualified for that office. And now the period of his own conversion drew near. While he was at Visagapatam, in the Northern Circars, exercising his professional duties, providence brought in his way a New Testament in Arabic.* He read it with deep thought, the Koran lying before him. He compared them together, and at length the truth of the word of God fell on his mind, as he expressed it, like a flood of light. Soon afterwards he proceeded to Madras, a journey of 300 miles, to seek christian baptism; and having made a public confession of his faith, he was baptised by the Rev. Dr. Kerr, in the English church at that place, by the name of Nathaniel, in the twenty-seventh year of his age.

Being now desirous to devote his future life to the glory of God, he resigned his secular employ, and came by invitation to Bengal, where he is now engaged in translating the scriptures into the Persian language. This work hath not hitherto been executed, for want of a translator of sufficient ability. The Persian is an important language in the East, being the general language of Western Asia, particularly among the higher classes, and is understood from Calcutta to Damascus. But the great work which occupies the attention of this noble Arabian, is the promulgation of the gospel among his own countrymen: and from the present fluctuations of religious opinion in Arabia, he is sanguine in his hopes of success. His first work is entitled, (Neama Besharatin lil Arabi) "*Happy news for Arabia;*" written in the Nabuttee, or common dialect of the country, It contains an eloquent and argumentative elucidation of the truth of the Gospel, with copious authorities admitted by the Mahometans themselves, and particularly by the Wahabians. And prefixed to it, is an account of the conversion of the author, and an appeal to the members of his well-known family in Arabia, for the truth of the fact.†

* One of those copies sent to India by the "society for promoting christian knowledge."

Sabat is now at Dianpore, in Bengal, with the Rev. Mr. Martyn, Fellow of St. John's College, Cambridge, Chaplain to the East-India Company, who is well qualified, by his knowledge of the Arabic and Persian languages, to superintend his labours. Mirza Fitrut, another celebrated

The following circumstance in the history of Sabat ought not to have been omitted. When his family in Arabia had heard that he had followed the example of Abdallah, and become a christian, they despatched his brother to India (a voyage of two months) to assassinate him. While Sabat was sitting in his house at Visagapatam, his brother presented himself in the disguise of a Faqueer, or beggar, having a dagger concealed under his mantle. He rushed on Sabat, and wounded him. But Sabat seized his arm, and his servants came to his assistance. He then recognised his brother. The assassin would have become the victim of public justice, but Sabat interceded for his brother, and sent him home in peace, with letters and presents, to his mother's house in Arabia.

And these, my brethren, are the instances I wished to lay before you, of the divine power of the christian religion recently exemplified in the East. The conversions of Abdallah and Sabat seem to have been as evidently produced by the spirit of God, as any conversion in the primitive church. Other instances have occurred in Arabia of a similar kind, and on the very borders of Palestine itself. These are like the solitary notices which, in other nations, have announced the approach of general illumination. John Huss, and Jerom of Prague, were not, perhaps, more talked of in Europe, than Abdallah and Sabat are, at this day, in Bucharia and Arabia.

What conclusion, then, shall we draw from these facts? It is this: that the time for diffusing our religion in the East is come. We shall notice some other particulars which encourage us to think that the time is come.

1. The minds of good men seem every where to be impressed with the duty of making the attempt. Nearly fifteen years have elapsed since it began, and their ardour is not abated. On the contrary, they gather strength as they proceed; new instruments are found, and liberal contributions are made by the people. Indeed

Persian scholar, who visited England some years ago, is engaged as the coadjutor of Sabat in his translation. Mr. Martyn himself is translating the Scriptures into the Hindostanee language. Sabat soon after his arrival in Bengal, visited the Baptist Missionaries at Serampore, and remained there for two months and a half, that is, from August to October 1807. Ever since that period he has been at Dinapore. Mr. Martyn, in his latest letters, speaks of his friend Sabat in terms of affection and admiration. Sabat accounted himself, at one time, the best mathematician and logician in Arabia. Mr. Martyn was senior wrangler in Mathematics at Cambridge, in the year 1801.

the consciences of men seem to bear witness that the work is of God.

The rapid success of this undertaking must appear almost incredible to those who are not acquainted with the fact. Translations of the scriptures are carried on, not only in the languages of India, Persia, and Arabia, but in those also of Burmah and China. Mount Caucasus, in the interior of Asia, is another center of translation for the East, particularly for the numerous nations of the Tartar race. The scriptures are preparing for the Malayan isles, and for the isles of the Pacific sea. The great continent of Africa has become the scene of different missions and translations. North and South America are sending forth the scriptures. They are sent to the uttermost parts of the earth. They have been sent to Greenland, Labrador, and Austral Asia. We might almost say, " There is no speech nor language, " where their voice is not heard."

And this spirit, for the diffusion of the truth, is not confined to Britain. It is found among good men of every christian nation. Perhaps on this day prayers are offered up in behalf of the work, in Europe, Asia, Africa, and America. We are encouraged, then, to believe, that the time is come, in the first place, by the *consent* of *good men*. When I say good men, I mean religious and devout men, whose minds are not entirely occupied with the politics and affairs of this world, but who are " looking for the consolation of " Israel;" as it is expressed in these words, " Thy kingdom come."

2. Another circumstance indicating that the time is at hand, is the general contemplation of the *prophecies*. The prophecies of Scripture are at this time pondered as seriously in Asia as in Europe. Even the Jews in the East begin to study the oracles of their prophet Isaiah. And, what is more important, the prophecies begin to be published among heathen nations; and we may expect that every nation will soon be able to read the divine decree concerning itself.

3. The holy scriptures are translating into various languages.

When the gospel was first to be preached to all nations, it was necessary to give a diversity of *tongues;* a *tongue* for each *nation;* and this was done by the divine power. But in this second promulgation, as it were, of the gospel, the work will probably be carried on by a diversity of *translations*, a diversity of scriptures; a *translation* for each *nation*. Instead of the gift of tongues, God, by his providence, is giving to mankind a gift of scriptures.

4. Another circumstance, which seems to testify that this work is *of God*, is the commotion in the bands of infidelity *against it*. "Herod is troubled, and all Jerusalem with him." A spirit hath issued from the mouth of infidelity which rageth against him whose Star appeared in the East, and would destroy the work in its *infancy*. It rageth not against the Romish Church in the east, though that be christian; nor against the Armenian church in the east, though that be christian; nor against the Greek church in the east, though that be christian; but it rageth against the religion of the New Testament, that vital religion which aims at the conversion of the hearts of men.

Our Saviour hath said, "The gospel shall be published among "all nations." But these resist the divine word, and say it cannot be published in all nations. Our Lord hath said, "Go ye into all "the world, and preach the gospel to every creature." But these allege that the gospel cannot be preached to every creature, for that "the bond of superstition is too strong, or that the influence "of christianity is too weak."

These are unguarded words, and ought not to be heard in a christian country. These are presumptuous words, arraigning the dispensation of the Most High. Such words as these were once spoken by the philosophers of Greece and Rome, but the gospel prevailed, and at first erected its dominion among *them*. In process of time the barbarous nations of Europe yielded to its sway, of which *we* are evidences at this day. And the nations of Asia will yield to the same power, and the truth will prevail, and the gospel shall be preached over the whole world.

5. The last circumstance which we shall mention, as indicating that the period is come for diffusing the light of revelation, is the *revolution of nations*, and "the signs of the times."

Men of serious minds, who are erudite in holy scripture, and in the history of the world, look forward to great events. They judge of the future from the past. They have *seen* great events; events which, twenty years ago, would have appeared as incredible as the *conversion of the whole world to christianity*.

At no former period have the judgments of heaven been so evidently directed against the nations which are called christian, as at this day. It is manifest that God hath a controversy with his people, whatever be the cause. The *heathen* world enjoys a comparative tranquillity. But *christian* nations are visited in quick

succession by his awful judgments. What, then, is the cause of the judgments of God on his christian people?

If we believe the declarations of God, in his holy word, we shall ascribe the judgment of christian nations, at this day, to their rejecting, so generally, the testimony of Christ. That nation which first "denied His name before men," was first given up to suffer terrible judgments itself, and is now permitted to become the instrument of inflicting judgments on others. And this is agreeable to the ordinary course of God's just and retributive providence. That kingdom which first seduced others by its infidelity, is now become the instrument of their punishment. The same retributive providence is "making inquisition for the blood of the saints." The massacres, fires, and anathemas of a former day filled the minds of men with dismay. *We* forget these scenes, but all things are present with God. And as a nation cannot be punished as a nation in the next world for its iniquity, it must be punished in this world; and its "sins will be visited to the third and fourth generation." For a long time (as men count time) God kept silence: but the day of retribution is come at last, and the seats of the inquisition must be purged with blood.

From the fury of these desolating judgments *we* have hitherto been preserved. "Righteousness exalteth a nation." (Prov. xvi. 24.) It would appear as if God would thus do honour to a church holding pure doctrine, and to a state united with that church which hath defended the true faith amidst the superstitions and corruptions which have so long reigned in the christian world. Latterly, indeed, it should seem as if God had selected this nation, as formerly his chosen people Israel, to preserve among men a knowledge of the true religion: for we have been called to stand up, as it were, "between the living and the dead," in defence of christian principles. And although it be true that we have fought rather for our country than for our religion, yet it is also true that religion, is, in present circumstances, identified, in a certain degree, with the existence of our country. And we trust that it is in the purpose of providence, by saving the one, to save the other also.

Let this nation, then, weigh well what it is, in God's moral administration of the world, which saves *her* at this period. Let her beware of infidelity, and of that moral *taint* which ever accompanies it. Is it true that any of our chief men begin to "laugh at vice," like Voltaire! Let us recal to view the experience of France.

We beheld infidelity gradually infecting that nation, even as poison passeth through the human frame, till the whole body of the great was saturated. Then was their iniquity full, and God's judgment began. Now, though it be true that the faith of our Church is pure, that "she holdeth the head," that she is founded on the prophets, evangelists, and apostles; though it be true that there is in the midst of her a large body of righteous persons, men possessing sound learning, enlightened zeal, and pure charity; men who are called by our Saviour "the light of the world," and "the salt of the earth;" yet it is equally certain that the greater part of her members are not of that description. It is certain that the *spot* of moral disease begins to be visible at a distance. And we know not but that the true state of the nation may be this, that there is just "salt" enough (to use the figure of the gospel) to preserve the body from corruption.

Let us then weigh well *what it is* which, in the present circumstances of the world, saves this nation. If it be the divine pleasure to save *us*, while other nations are destroyed, it cannot be on account of the *greatness of our empire* or of our *dominion by sea*, or of our *extended commerce*. For why should the moral Governor of the world respect such circumstances as *these?* But if we are spared, it will be, we believe, on account of our *maintaining the pure religion of christ as the religion of our land, and of our promoting the knowledge of that religion and of the blessed principles which accompany it, throughout the rest of the world.* This may be a consideration worthy of the divine regard. And this, though it be no pledge of our duration, is the chief assurance of our perpetuity. On this chiefly (viz. our being an instrument of good to the world) must depend our hope of surviving the shocks and convulsions which are now overwhelming the other nations of Europe.

Let us now recapitulate the evidences noticed in this discourse, which encourage us to believe that the time is come for disseminating the knowledge of christianity in the heathen world.

1. The facility with which christianity is propagated generally in Asia, wherever the attempt has been made.

2. The peculiar success that has attended our own endeavours to promote the religion of the Bible.

3. The conversion of illustrious persons in Asia, by means of the Bible alone.

4. The translation of the Bible into almost all the languages

of Asia; promising, as it were, a second promulgation of christianity to the east.

5. The general contemplation of the prophecies in Europe and Asia.

6. The general commotion among the bands of infidelity, who are hostile to the design, both in Europe and Asia.

7. The consent of good men, in all christian nations, to promote the design. And,

8. The preservation of our own country, to carry on the work, amidst the ruin or infidelity of other nations.

Behold, then, my brethren, the great undertaking, for the promotion of which you are now assembled. If it were in the power of this assembly to diffuse the blessings of religion over the whole world, would it not be done? Would not all nations be blessed? You perceive that some take a lively interest in this subject, while others are less concerned. What is the reason of this difference? It is this: Every man, who hath felt the influence of religion on his own heart, will desire to extend the blessing to the rest of mankind; and no one who hath lived without a concern about religion, will be solicitous to communicate to others a gift which he values not himself. At the same time, perhaps, he is not willing to be thought hostile to the work. But there is no *neutrality* here. "He that is not with Christ," in maintaining his kingdom on earth, "is against him." And so it appeareth to God, who searcheth the heart." Every one of us is now acting a part in regard to this matter, for which he must give an account hereafter. There is no one, however peculiar he may reckon his situation or circumstances, who is exempted from this responsibility. For this is the criterion of obedience in the sight of God, even our conduct in receiving or rejecting the "record which God hath given of his Son." And no man "receiveth this record" in sincerity and truth, who will not desire to make it known to others. You have heard the conversion of Mahometans and Hindoos. Yes, our Lord hath said, "Many shall come from the east and from the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out."

Begin, then, at this time, the solemn inquiry, not merely into the general truth of Christ's religion, but into its divine and converting power. You observe that in this discourse I have distinguished between the *name* of christianity and the *thing*. For it seems there

are some who have departed from the ancient principles of our reformation, who admit the *existence* of the Spirit of God, but deny his *influence;* who agree not with the apostle Paul, that the "Gospel cometh to some in *word* only," and to others "in *power*, and in the Holyghost, and in much assurance;" and who seem to forget what our Saviour hath said of the "*broad* road" and the "*narrow* way." Begin, then, the important inquiry; for "the time is short," and this question will soon be brought to issue before an assembled world. In the mean time I shall offer to you my testimony on this subject.

The operation of the grace of God, in "renewing a right spirit within us," (Ps. li.) is a doctrine professed by the whole faithful church of Christ militant here on earth. The great author of our religion hath himself delivered the doctrine, in the most solemn manner, to the world. "Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God." *Verily, verily;* it is an undoubted truth, an unchangeable principle of the heavenly dispensation, that, except a man be renewed in mind by the Spirit of God, he shall not have power even to *see* or behold the kingdom of God. What, though many in our day deny this doctrine? A whole nation denied a doctrine, greater, if possible, than this. The very name and religion of Christ have been denied in our time. But if our Saviour hath declared any one doctrine of the gospel more clearly than another, it is this of a spiritual conversion; and the demonstration of its truth is found in all lands where his gospel is known.* Christians, differing in almost every thing else, agree in this. Differ-

* The late learned and judicious PALEY has given his dying testimony to the truth of this doctrine. (See his Sermons p. 119.) "A change so entire, so deep, so important as this, I do allow to be a CONVERSION; (he had said before, 'there must be a revolution of principle; there must be a revolution within;') and no one who is in the situation above described *can be saved* without undergoing it; and he must necessarily both be sensible of it at the time, and remember it all his life afterwards. It is too momentous an event ever to be forgot. A man might as easily forget his escape from shipwreck. Whether it was sudden, or whether it was gradual, if it was effected (and the fruits will prove that), it was a *true conversion;* and every such person may justly both believe and say it himself, that he was converted at a particular assignable time."

Paley here speaks the language of the true church of Christ, in all ages and nations.

ing in language, customs, colour, and in country; differing in forms of worship and church government, in external rites and in internal order; they yet agree in the doctrine of a change of heart, through faith in Christ; for this hath been the grand characteristic of Christ's religion among all nations, tongues, and kindreds, where the gospel hath been preached, through all ages down to this day. This is, in fact, that which distinguishes the religion of God in Asia from the religions of *men*. In every part of the earth where I myself have been, this doctrine is proclaimed, as the hope of the sinner and the glory of the Saviour. And again, in every place it is opposed, in a greater or less degree, by the same evil passions of the human heart. In rude nations, the same arguments are brought against it, in substance, which are used here in a learned country. Among ignorant nations a term of reproach is attached to serious piety, even as it is here among a refined people; *thereby proving* what our Lord hath taught, that the superior goodness inculcated by his gospel would not be agreeable to all men; and that some would "revile and speak evil of his disciples, for righteousness sake;" *thereby proving* what the apostle Paul hath taught, that the cross of Christ is an offence to the natural pride of the human heart; that "the carnal mind is enmity against God;" and that "the natural man receiveth not the things of the spirit of God, because they are spiritually discerned."

I have thought it right, my brethren, to deliver to you my testimony at this time; to assure you that the gospel which begins to enlighten the east, is not "another gospel," as the apostle speaks, but the same as your own. There is one Son; there is one Gospel. "There is one Lord, one Faith, one Baptism;" and there is one JUDGMENT. May we be all prepared to give our answer on that day!

My brethren, you are now invited to contribute some aid toward the extension of the religion of Christ. You are now called on to give *your* testimony to its truth. You are now, as it were, to present "your gifts" before him who was born Saviour of the world; and to send back those "glad tidings" to the east, which the east once sent to you, namely, that the light is come, that "the desire of all nations is come." Let every one who prays with his lips, "Thy kingdom come," prove to himself, at this time, his own sincerity, that he really desires in his heart that the kingdom of Christ should come. Blessed is the man who accounts it not only

a duty, but a privilege, to dispense "the word of life" amongst his fellow men. It is, indeed, a privilege, and so you will account it hereafter, when you shall behold all nations assembled before the judgment seat of Christ. You will then reflect with joy that you were enabled, at this time, "to confess his name before men," and to afford some aid for the "increase of his government" and glory upon earth. And let every one who lends this aid accompany it with a prayer, that the act may be blessed to himself, in awakening his mind more fully to the unutterable importance of the everlasting gospel.

THE CATHOLIC DOCTRINE OF A TRINITY.

(Continued from page 320.)

XXXIII.

† 1 Cor. viii. 6. *To us there is but* ONE GOD, *the* FATHER.

If we compare this with that expression of St. Thomas, John xx. 28. MY LORD, *and* MY GOD, we have the following argument:

To us there is but one GOD, the FATHER.

But TO US JESUS CHRIST IS GOD: therefore, the gospel has either preached *two Gods to us*, one *distinct* from the other; or that *one God the Father* is here the name of a *nature*, under which *Christ* himself, as *God*, is also comprehended. And the same may be proved of it in several other places.

XXXIV.

† Matt. xxiii. 9. *Call no man your Father upon earth, for* ONE *is* YOUR FATHER which is in heaven.

Ibid. v. 10. *Neither be ye called masters, for* ONE *is* YOUR MASTER, *even* CHRIST. John iii. 13. which is in heaven.

Dr. Clarke has a particular section,* wherein he pretends to have set down *the Passages that ascribe the highest Titles, Perfections, and Powers*, to the second Person of the Trinity. Yet he has wholly omitted the latter of these verses; though by a rule of his own making, it allows to *Christ* a higher title than any other in the whole scripture. It is this same author, who has laid so great a stress upon the word εις, *one*, which he has insisted upon it can signify nothing else, but *one Person;* and the criticism is thought

* Chap. ii. § 3.

to be of such use and importance to his scheme, that his book *begins* with it; and in the course of his work it is repeated three times, nearly in the same words. But the passage now before us, if he had produced it, would have turned his own weapon against himself. For the word *εις*, is here an attribute of *Christ;* and if we argue from it in this place, as he has done in the other, it must prove, that *one person* only is our *Master*, and that this person is *Christ:* which excludes the persons of the *Father* and the *Spirit* from the honour of that title; and so reduces that learned author's reasoning to a manifest absurdity.

We are to conclude then, that as the phrase, *one Master*, cannot be meant to exclude the *Father;* so neither does that other, *one is good*, (supposing that were the sense of the Greek) or, *one is your Father*, exclude the person of *Christ*. And if the reason of the thing teaches us that it *cannot*, so the *Scripture* assures us in fact that it *does not:* the title of *Father*, being also ascribed to the second person of the Trinity. For *Christ*, the *Alpha* and *Omega*, says of himself, *He that overcometh shall inherit all things, and I will be* HIS GOD, *and he shall be* MY SON.* Isaiah calls him, *The Everlasting* FATHER.† And again it is written, *They are the* CHILDREN *of* GOD, *being the children of the* RESURRECTION:‡ But, says *Christ*, *I am the* RESURRECTION:§ therefore he is *God*, and hath *us* for *his* children. If this be the case, the word *Father* cannot always be a name that distinguishes *God* from *another person of God;* but is often to be understood as a term of *relation* between *God* and *Man:* or as a modern divine of our church has well expressed it, "A word not intended for *God the Father* only, the *First Person* of the Trinity; but as it is referred unto the *creature*, made and conserved by *God;* in which sense it appertains to the *whole Trinity*."

XXXV.

† John xiv. 28. *My* FATHER *is* GREATER *than I.*

The two preceding articles will sufficiently justify what the church has asserted with a view to this passage, That *Christ* is "*inferior to the* Father *as touching his* Manhood." And the stream of the whole scripture is against that use the Arians generally make of it; who stand in need to be reminded at every turn, that in the person of *Christ*, there is a *human* soul and body, the nature of

* Rev. xxi. 7. † ix. 6. ‡ Luke xx. 36. § John xi. 25.

a *man*, which as it cannot lay claim to what is spoken of *Christ* in unity *with* the *Father*, so must it receive to its own account whatever seems to degrade and disjoin him *from* the *Father*. It is, indeed, hard to say, which of the two heresies is the most unreasonable and unscriptural; that of the *Socinians*, which never considers *Christ* as any thing but a *mere man;* or that of the *Arians*, who never look upon him as any thing but a *suppositious God*. Between these two gross errors, lies the true catholic faith; which as it allows him to be *perfect God* and *perfect man*, is never offended, or put to its shifts, by any thing the scripture may have said about him in either capacity.

XXXVI.

† 1 Cor. xi. 3. *The* HEAD *of* Christ *is* GOD.

The name *Christ* does here stand, as in other places out of number, for the *man* Christ; otherwise it must follow, that as Christ is *God*, God is the head of *himself;* which is a contradiction; or that *one* God is the *head* of *another* God; which also is a contradiction.

This text is capable of a good illustration from Gen. iii. 15. where we read, that the *heel* of the promised seed should be *bruised:* by which, the Church has always understood the sufferings of his *human* nature, metaphorically represented by the *inferior* part in man. So in this place, his *divinity* or *superior nature* is as aptly signified by the *head* or *superior* part of the human body.

XXXVII.

† Mark xiii. 32. *But of that day and hour knoweth no man, no not the angels which are in heaven, neither* THE SON, *but the* FATHER.

It is declared of *Christ* in another place, that he *increased in wisdom:** why should it be incredible then, that during the whole term of his humiliation in the flesh, something should still be left, which as man upon earth he did not know? If you suppose him to be ignorant of this matter *as God*, how is it that St. Peter confesses him to be omniscient, without receiving any rebuke for it, or being reminded of any particular exception? LORD, *thou knowest* ALL THINGS.†

XXXVIII.

† John i. 18. *No man hath* SEEN GOD *at any time.*

Ibid. xiv. 8, 9. *Philip saith unto him, Lord,* SHOW US THE FATHER.

* Luke ii. 52. † John xxi. 17.

Hast thou not SEEN ME, *Philip? He that hath* seen ME *hath* seen THE FATHER.

"These words (says Dr. Clarke) do not signify, that he who hath seen the *person of Christ* hath seen the *person of the Father.*" No surely; but that he who hath seen all that was visible of Christ, hath seen the person to whom was joined that invisible and divine *Nature*, which the scripture has called by the name of *the Father*. And to show that *Christ* (though he was *God* manifest *in the flesh**) is yet no other than the same *invisible God*, whom no man hath or can *see* and *live*, we are told, that "*when he shall appear* (glorified, not with any *secondary* divinity, but with the FATHER's OWN-SELF†) *we shall be* like *him* (*fashioned* like *unto his own glorious body*,‡ and *conformed to* his *Image*‖) *for we shall* SEE *him* AS HE IS;" which no man ever yet hath done.

XXXIX.

† 1 Cor. xv. 27. *But when he saith all things are put under him, it is manifest that* HE IS EXCEPTED (εκτος του υποταξαντος) which did put all things under him. *And when* all things *shall be* SUBDUED (υποταγη) UNTO HIM.

Phil. iii. 20, 21. *We look for* THE SAVIOUR, *the* Lord JESUS CHRIST —*who—is* ABLE *even to* SUBDUE ALL THINGS (υποταξαι τα παντα) *to* HIMSELF.

It is manifest, therefore, that the *exception* in the former text, is not meant to set *one person of God* above *another person of God;* but only to distinguish the Power of the *Divine Nature* from that of the *human* in its greatest *exaltation*. As *Christ* is *man*, *all things* are *subdued* unto him by ANOTHER; as *Christ* is *God*, he himself *is* that *other*, and *able* to *subdue all things* to HIMSELF. And this will be sufficient to confirm the reader in what I have already observed that the cause of *Arianism* borrows its chief support from the *humiliation* of Christ *in the flesh*. Search the very best of their arguments to the bottom, by a diligent *comparing* of the scripture *with itself*, and they all amount to this great absurdity—*Man* is *inferior* to *God;* therefore *God* is *inferior* to *himself:* and this they prove, by *imputing* to Christ's *divinity* what is said *only* of his *humanity*.

I have now presented to the reader's consideration the most noted texts, which, under the management of *Arian* or *Sotinian* expositors, may seem to have favored their doctrine. Many, I hope,

* 1 Tim. iii. 16. † John xvii. 5. ‡ Phil. iii. 21. ‖ Rom. viii. 29

will be of opinion, that the catholic cause is rather beholden to them, particularly in this last instance, for the opposition they have made against it; inasmuch as the objections they have drawn from the holy scriptures have directed us to some very clear proofs, which might otherwise have escaped our notice. If there be any other texts more for their purpose than what I have here set down, they have my free consent to produce and enlarge upon them as much as they please. In the mean time I shall proceed to give the reader some farther satisfaction, and endeavor to convince him, with the blessing of God, that while *heresy* is obliged to glean up a few scattered passages, hard to be understood, and for that reason, easy to be wrested by men of perverse inclinations; the faith of the Church has the suffrage of the whole Bible, speaking in such words as need not be refined upon by any metaphysical expositions, but only applied and considered.

XL.

Jude 4. *Denying the* ONLY LORD GOD, *and* OUR LORD JESUS CHRIST —τον μονον δεσποτην θεον και Κυριον Ιησουν Χριστον.

As there is no article before Κυριον, the first and second comma are both meant of the same person; and the plain sense, when freed from the ambiguity of the English version is this—*Denying the only Lord God and our Lord*, Jesus Christ. This literal sense of the Greek may be supported by the parallel Greek of Phil. iv. 20. Τω δε θεω και πατρι ημων. There being here no article before πατρι, it would be violent and unnatural, to refer Θεος to one person and πατρι to another: whence Grotius paraphrases the expression by—*Deo qui IDEM est Pater noster;* and thus may the other be rendered with equal strictness and propriety—*δεσποτην qui idem est* Κυριος ημων: and though we do not rest the proof of the Trinity on any single passage: yet is the more natural construction of this text very strong and concluisve for it.

If this should be denied, I think the *sense* also is capable of demonstration. The words include this proposition—There is, ο μονος ΔΕΣΠΟΤΗΣ, *one supreme Governor:** Now if this term be applied to *Christ*, it must follow that HE is that *one supreme Governor*, in the Unity of *the Father*. But it *is* applied to him in the parallel place of 2 *Pet.* ii. 1. *Denying* (ΔΕΣΠΟΤΗΝ) *the* Lord *that hath* bought *them*—τον αγορασαντα αυτους. And if it should be doubted, whether this latter text be meant of *Christ*, it is demonstrated by

* So Dr. *Clarke* has construed it. C. i. § 3. 411.

another—THOU *wast slain and hast* BOUGHT *us* (ηγορασας) *unto God by thy Blood.** If this chain of reasoning be inverted, the force of it will be clear and undeniable. 1. *Christ* hath *bought* us. 2. He that hath *bought* us, is ΔΕΣΠΟΤΗΣ *the Lord*, or *supreme Governor*. But 3dly, there is, ο μονος ΔΕΣΠΟΤΗΣ, *the only supreme Governor*. Therefore *Christ* is *he*.

XLI.

Jude 24, 25. *Unto* HIM *that is able—to* PRESENT *you faultless before the* PRESENCE OF HIS GLORY—*to the* ONLY WISE GOD *our* SAVIOUR.

Eph. *v.* 27. *That* HE (Christ) *might* PRESENT *it to* HIMSELF *a* glorious *Church*, &c.

It is the *only wise God*, who is *able* to *present* us before the *presence of his* Glory: but *Christ* is to *present* us, as members of the *Church* in *glory*, to *himself:* therefore *he* is the *only wise God*, to whom also appertains the *presence of Glory;* for that is no other than his *own presence himself.*

This is another express instance, that μονος Θεος, the *only God*, is not God in *one person*, but the *Unity of the Trinity*. For if you confine this phrase, with the *Arians*, to the *single Person* of *the Father*, then of course you exclude the *person* of *Christ*, and then, it is manifest, you contradict the Scripture. For though it be affirmed in this place, that the *only wise God* is to *present* us before his *own presence*, yet the same is elsewhere expressed by *Christ presenting us to himself*. Which is in no way to be accounted for, unless you believe *Christ* to be a partaker in the *Being*, attributes, and offices of the one, undivided, *only wise God our Saviour*. Then there is no farther difficulty.

XLII.

Eph. iii. 2, 3. *The Dispensation of the Grace of* GOD, *which is given me to youward: How that* BY REVELATION HE (God) *made known unto me the mystery.*

Gal. i. 12. *I neither received it of man neither was I taught it, but* BY THE REVELATION OF JESUS CHRIST.

XLIII.

1 Kings viii. 39. *Thou, even* THOU ONLY KNOWEST *the* HEARTS *of all the children of men.*

This, it seems, is the privilege of *God* ONLY: but this *God* is *Christ;* for says he,

* Rev. v. 9.

Rev. ii. 23. *All the Churches shall know that I am* HE *which* searcheth *the reins and* HEARTS.

Indeed this latter verse speaks plain enough for itself without being compared with the former. It implies, that there is *one only* who *searcheth* the *hearts* of men, and that *Christ* is *he*. And the Greek will very well bear it; as the learned reader will easily perceive. It is thus—εγω ειμι ο ερευνων—There is ὁ ερευνων, *one that searcheth;* but—εγω ειμι—*I am he.*

XLIV.

2 Pet. i. 4. Exceeding great *and precious* promises *that by these you might be* (θειας κοινωνοι φυσεως) PARTAKERS *of the* DIVINE NATURE.

Hebr. iii. 14. *For we are made* (μετοχοι τε Χριστε) PARTAKERS *of* CHRIST, *if we hold the beginning of our confidence* (*in the* precious promises *of God*) *stedfast unto the end.*

What St. Peter proposes, as the end of our hope, in the *promises*, is to be *partakers of the divine Nature:* but this, according to St. Paul, is to be *partakers of Christ;* therefore, Christ is *in* or *of* the *Divine Nature;* the same *Almighty God* * and *Lord*, who declared to Abraham—*I am thy Shield, and thy* EXCEEDING GREAT REWARD.†

XLV.

It is a rule laid down by St. Paul, that GOD *swears by* HIMSELF, for this reason, *because he can swear by* NO GREATER. Heb. vi. 13.

But *Christ* has *sworn* by *himself.*

Isai. xlv. 23. *I have* sworn *by* MYSELF,—*that unto me every knee shall bow, every tongue shall swear.*

Which words being compared with Rom. xiv. 10, 11. are proved to be the words of *Christ*—*We shall all stand before the judgment-seat of* Christ: *For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess unto God.*

Christ, therefore, has *sworn* by HIMSELF: so that if the apostle's rule be applied, he must for this reason be GOD, and there can be NO GREATER.

XLVI.

Eph. iv. 8. *When* HE (Christ) *ascended up on high, he led captivity captive, and gave gifts unto men.*

* Gen. xvii. 1. † xv. 1.

Yet the scripture here referred to, expressly affirms the person who *ascended*, &c. to be the *Lord God.*

Ps. lxviii. 17, 18. *The chariots of* GOD *are twenty thousand, even thousands of angels: the* LORD *is among them, as in* Sinai, *in the holy place.* THOU hast ascended on high, THOU hast led captivity captive, *&c.*

XLVII.

Heb. ix. 20. *This is the Blood of the* TESTAMENT *which* GOD *hath* enjoined you.

Ibid. v. 16. *Where a* TESTAMENT *is, there must also of necessity be the* DEATH *of the* TESTATOR.

God is a *Testator:* but, argues the apostle, every *testator* must *die*, before the last will or *testament enjoined* by him, can be *of force*. Therefore, if you keep close to the terms, the natural conclusion is, that GOD, being a *Testator*, should *die*, to make way for the *execution* of his *testament*. But it being impossible that the divine nature of *God* should be capable of *death*, it follows, that the *person* who *was* capable of death, and did *die* as a *man*, was also *God the Testator*. And it is to express the strict and perfect union of the *two natures* in the *single person* of *Christ*, that what is true only of *one*, is predicated of *both*. Of this, two more examples shall be added in the articles that immediately follow.

XLVIII.

Rev. v. 9. *THOU wast slain, and hast redeemed us to* GOD *by* THY BLOOD.

A distinction is here observed between the two natures of *Christ:* and the act of *redeeming* us by the *shedding of his blood* is ascribed to the *Lamb*, the *Messiah's Humanity* But in another place it is imputed to his Divinity—*Feed the Church of* GOD, *which he hath purchased with* HIS OWN BLOOD:* not that *God*, strictly speaking, has any *blood* of *his own* to shed; but that he who shed his blood for us, *as man*, was *God* as well as man: or, in other words, that *God* and *man* were *united in the same person;* something being predicated of *God*, which cannot possibly be true without such an union. So again—

XLIX.

Zech. xii. 4. *In that day, saith the* LORD—v. 10.—*they shall look on* ME *whom they have* PIERCED.

But, according to the evangelist St. John, this *scripture saith*,

* Acts xx. 28.

John xix. 37. *They shall look on him* (Christ) *whom they have* PIERCED.

As it stands in the prophet the *Lord* (*Jehovah*) was to be *pierced*. So that unless Christ, who hung upon the cross, was also the *Lord Jehovah*, the evangelist is found to be a false witness, in applying to him a prophecy that could not possibly *be fulfilled* in him.

L.

Phil. i. 10. *That ye may be sincere and without offence till the* DAY *of* CHRIST.

2 Pet. iii. 12. *Looking for and hasting to the coming of the* DAY *of* GOD.

LI.

Isai. xl. 10. Behold, *the* LORD GOD *will* COME.—*HIS* REWARD *is* WITH HIM.

Rev. xxii. 12. Behold *I* (Jesus) COME *quickly, and* MY REWARD *is* WITH ME.

Amen: even so come LORD JESUS.

(To be continued.)

MEMORIAL OF A GOOD WIFE AND MOTHER.

It is assuredly both a pleasing and useful employment to preserve the memory of a truly christian wife and mother; and, with simplicity and truth, to present the beautiful *traits* of her character, in order to stimulate others to imitation. Such a character is generally known only in her silent domestic circle, out of which she seldom moves. When she ceases to be, her family chiefly feels her loss; but this the more painfully, because for them the excellent wife and mother had entirely lived. Such a one was the late wife of the Rev. Mr. Hahn, a pious minister in the Duchy of Wirtemberg. Oh! with what painful sensations do I recollect those happy evenings which, as a friend, I had the privilege to spend in this pious family! In the evening, after the various employments of the day were over, the minister, with his friend, was summoned from the study to the parlour; when the mother, seated in the midst of her nine little children, received us, and then began an evening hymn with her melodious voice, in which she was accompanied by all her family, whom she had taught to raise their infant voices to the praise of God. After the hymn, a pious familiar conversation took place, in so simple a manner as to attract the atten-

tion of all present; and I know not which most to admire, the simple questions of the children, or the suitable and affectionate answers of the parents! When, at the friend's request, any remarkable occurrence in the life of the father or mother was related, the children listened with peculiar delight, though perhaps they had heard it again and again. Let me now record a few particulars from this pious lady's life.

She was born in the year 1765, in the Duchy of Wirtemberg. Her pious parents knew no business so interesting as devoting their children from their earliest infancy to the service of Him, whose gifts and property they justly considered them; and to instil into their tender minds the fundamental principles of our holy religion.

The little *Frederica* (for this was the christian name of my departed friend) was of a very calm and reserved disposition; less noticed than any of her brothers and sisters. As the precious seeds, which afterward sprung up in her heart, remained concealed, no great expectations were formed concerning her: this reserve, however, preserved her from many temptations, to which young persons of a more lively disposition are exposed. At a very early period she entered into a close, though secret, communion with her adorable Lord; to whose most amiable character and divine perfections her attention had been drawn by the excellent instructions of her parents and teachers. His grace she sought and found by humble prayer; and his condescension to her wants she experienced to her unspeakable joy. Thus she proceeded, communing with her God, as Mary of old did; possessed, of the invaluable ornament of 'a meek and quiet spirit, which is, in the sight of God, of great price.'

Her future husband, a clergyman of truly evangelical principles and unblamable conduct, had received and accepted a call to a protestant congregation in the Austrian dominions, where he had much work, but a very small stipend. His first wife was an intimate friend of our Frederica. Finding himself soon deprived of her by death; and the duties of a parish of thirty miles in extent requiring all his time and attention, his two infants, whom she had left him, rendered it expedient to think of again entering into the conjugal state. In those circumstances he looked up to God, humbly imploring his direction. One day, a book belonging to his late wife fell into his hands, in which many of her friends had written some lines, by way of memorial; and some had added their

profiles. Among the rest was the subject of this memoir and her sisters. Her lines and profile particularly engaged his attention; and suddenly the idea struck him, 'Why! this may be the very person whom God has chosen for me!' In the midst of these reflections, one of his friends stepped in. 'What do you look for in this book?' said he: "For a wife!" was the plain answer. 'And which is the object of your wishes?' "Guess." The friend examined the different mottos and profiles; and at last pointed out the same person who had so much excited his attention. Now the profile was cut out of the book, and sent in a letter to his brother, with the following inquiries: 'Whether the original of this profile was still living? what was her age? whether she was possessed of truly christian sentiments? and, should this be the case, whether she could be prevailed upon to take a journey to Austria, and become the wife of a widower, and the mother of two children?'

His brother faithfully executed his commission. Frederica was at first not a little surprised at this application; yet she soon composed her mind; maturely considered the proposal; made it a matter of serious and fervent prayer; and, notwithstanding her natural diffidence and the difficulties suggested by her prudent parents, she felt herself disposed to accept it; encouraged in her decision by that Scripture, 'There is no man that hath left house, and brethren, and sisters, and father and mother,' &c.

From this moment her resolution continued firm; and no difficulty whatever was able to shake it. She left the house of her beloved parents; and cheerfully departed to a strange country, there to meet Mr. Hahn; to whom she shortly was united in the bonds of holy matrimony. Her husband soon found in her christian character and whole conduct an invaluable treasure; for which he had abundant reason to bless God; for she proved a most affectionate wife, who endeavoured by all possible means to alleviate the arduous duties of her husband; even with the sacrifice of her own comfort and health: and to his children she paid the most tender and indefatigable attention. At the same time she became, as it were, a mother, friend, counsellor, and assistant to the whole congregation; the confidence of which she soon obtained in such a degree, that even now her name is never mentioned without tokens of respect, gratitude, and sincere regret.

After divine service was over, this excellent lady used to collect around her a number of well-disposed mothers and daughters,

to whom she either repeated the sermon, or read some select passages from edifying books; thus nobly improving her talents, entrusted for the best of all purposes, the glory of God and the good of her fellow-creatures; in which pious endeavours she was amply encouraged by evident tokens of the divine blessing.

Sometimes she had to struggle with no small trials and difficulties; but never did the Lord leave nor forsake her. At one time there was neither money nor food in the house. The good mother kept this distress to herself; most fervently imploring divine assistance. On a Sunday, when her distress had risen to the highest pitch, her husband was engaged in catechizing the children on the subject of 'God's providence in times of bodily want.' She listened with much interest, prayed, and felt herself uncommonly encouraged and cheered. As soon as the service was over, a member of the congregation, who had never before made any present to the pastor, stept in and gave him several ducats; which gracious interposition of divine providence so gladdened her heart, that it overflowed with gratitude and praise.

During their stay in Austria, God blessed their union with two children; whom, together with the two former, she educated with truly maternal solicitude and affection.

After a residence of five years in Austria, the good pastor unexpectedly received a call to a superior situation in his native country, just at the time when his four children were ill with the hooping-cough. Having reason to consider this call as a kind providence of God, he cheerfully accepted it. Whilst absent from home, to take leave of his people (having gone to the remotest village of his parish) one of his children became so much worse, that his dissolution rapidly approached. Who can describe the distress of the solitary mother? She prayed, yea she wrestled with God for the life of her child. Her heart was bleeding at the sight of his dying agonies. She was not able for some time to sacrifice her *little Isaac*. At last, however, she rose superiour to her natural feelings, and entirely resigned him into the hands of her heavenly Father. Raising from prayer, she took her darling in her arms, gave him something to drink, and insensibly he expired whilst lying on her bosom. Now she knelt down, and offered up the most fervent prayers and praises to God for his gracious visitation; having learnt silently to bow to the will of the Lord. She then clothed the lifeless body of her dear infant in clean white

litten, put his hands together, closed his beautiful eyes, and thus adorned him with all the tenderness of maternal care. The night was approaching, and her husband was not returned. An awful thunder-storm arose, with terrible lightnings, whilst she was sitting alone with unshaken confidence in her God, watching her deceased darling, and waiting for the return of her husband, who, being overtaken by the storm, did not reach home till midnight. At last he arrived, wet through; and his first question was, 'How are the dear children?' "Very well!" she answered. He was about to go to bed, when she softly kept him back, by observing that they were asleep. Whilst he dried and refreshed himself, she entered into a conversation with him on the indispensable duty of a christian to submit with resignation to the will of God. Putting at last, the question, how he would feel, should it please God to take one or more of their children to himself, 'I should be dumb,' he answered, 'not daring to open my mouth; knowing that whatever God does is right.' She then took him, in the most affectionate manner by the hand; and conducted him to the beautiful corpse. What a sight for the parental heart! Streams of tears flowed down his cheeks; he was unable to speak, both fell down on their knees at the bed-side, humbling themselves under the mighty hand of God, and speaking with submission, 'The Lord gave, and the Lord has taken away: blessed be the name of the Lord!'

But there was another trial which this worthy couple had to endure previous to their leaving Austria. The length of the journey, and the expenses attending it, made it necessary for them to sell their furniture. A day was fixed for this purpose, and due notice was given. When the time arrived, not an individual attended to purchase. The distressed wife retired into the kitchen and wept. At length the servant of a catholic baker came in; who, with much sympathy, asked the reason of the tears. When she had plainly told it, he answered, 'Do not grieve; this difficulty may soon be remedied: I am going to be married very soon, and shall want furniture. Will you show me what you have to dispose of.' She did so; and he chose those articles which suited him. As soon as the protestants heard that a Roman catholic was purchasing the furniture of the parsonage, they hastened to the house, and bought all the rest at a very high rate.

After a most affecting farewel from their people, they commenced their journey with a catholic coachman, who undertook

to conduct them to Augsbourg for a very moderate sum, though his bigotted countrymen endeavoured, by all possible means, to dissuade him from rendering this service to heretics, threatening him even with the wrath of offended Heaven. In the course of their journey they came to a small town, where they were obliged to spend the night. In the inn there happened to be a very noisy wedding; they were obliged to retire, with their three children, into the loft. They were hardly arrived at this inn when they were met by a protestant coachman; who offered to carry them the rest of their way to Augsbourg for half the money; but having every reason to be satisfied with the honest catholic driver, they declined this offer. However, a few hours after, the latter came in weeping, and said one of his horses was lying half dead in the stable; and that he could not but consider this as a punishment from God.

The good pastor and his wife went immediately to the stable, and found the horse exactly as described by the driver. All the people around them exclaimed, that it was the judgment of God for his having carried heretics. In this extremity the pious couple applied to their usual refuge, imploring the Lord, in the most fervent manner, to confound the prejudices of those deluded people, and to glorify his name and gospel. Mrs. Hahn went once more into the stable, and requested the by-standers to assist in raising up the horse; and to attempt to make him walk out of the stable. Though her proposal was at first treated with contempt, yet she persisted in it: at length the people were persuaded, and raised the horse with much difficulty, and led it about. By exercise he was soon better; and the next day so perfectly recovered, that they could continue their journey without interruption: which occurrence left a very powerful impression upon the minds both of the people and the driver.

They had hardly entered upon their new plan, when Mrs. Hahn was afflicted with an uncommon depression of spirits; which often entirely clouded the former composure of her mind, and occasioned many an inward conflict.

About four years after, Mr. Hahn was again called to a new situation; where she entirely recovered her former serenity of mind. Her family increased from four to eleven children; but with this increase, the blessing of God increased also. It was delightful to behold the good mother, in the midst of her numerous tribe,

full of activity, cheerfulness, and unwearied attention. To lead all her little ones to Christ, the great friend of children, was her primary care. Her christian example, her maternal tenderness, her fervent prayers, her affectionate exhortations, had but one grand aim, to inspire their tender hearts with the warmest attachment to Christ.

Mrs. Hahn was seized with an inflammation in her bowels, which put a speedy period to her life, which might justly be called 'a life of faith in the Son of God.' She was confined but a few days; in which she gave the most satisfactory evidences of her unshaken confidence in Christ, of her perfect assurance of an interest in the Redeemer, and her firm hope of eternal life. Once she thus addressed her physician: 'It is chiefly for the sake of my children that I consult you; for my own part I am quite ready to depart; death is to me nothing more than a transition from one apartment to another.' A short time before her departure she repeated, with a peculiar emphasis, the beautiful explanation of the second article of faith, by Luther: 'I believe that Jesus Christ, the true God, begotten of the Father before all worlds, and also true man, born of the Virgin Mary, is my Lord; who has redeemed me, a lost and condemned creature; and has delivered me from all sins, from death, and the power of Satan; not with gold and silver, but with his holy and precious blood, and by his innocent sufferings and death, that I might be wholly his, and might live under him in his kingdom, and join him in everlasting righteousness, innocence and happiness, in like manner as he himself rose from the dead, and liveth and reigneth for ever and ever. This is most assuredly true.'

With these words her spirit departed for a better world.

For the Evangelical Intelligencer.

THE GOSPEL SHALL PROVE VICTORIOUS.

'GREATER,' says the apostle John, 'is he that is in you than he that is in the world.' The truth of this position good men have seen confirmed in instances without number. He that is in the world has often attempted and is still attempting the overthrow of the glorious gospel, employing as the temper of the times may allow great wrath or great ridicule.

The farcical representations of the christian character given by the scenici in the Roman theatres served but to awaken inquiry, and that inquiry to create esteem. Truth has a countenance which laughter cannot cover with a blush, nor misrepresentation perturbate with rage. It looks with unvaried decision and grandeur until the faces that despise it grow pale with conviction or become changed in death. The attempts made by the author of the Minor, in which the excellent Mr. Whitfield, in the character of Dr. Squintum, was introduced on the public stage, to the mirth of fools, defeated the designs that incited them. Whitfield became the more popular, beloved, and useful. His own heart was more touched with a conviction of the excess of human depravity, and more ardent for a final entrance into that glory, where to use his own language an *ungodly* FOOTE *shall trample on the saints no more.*

Various have been the efforts, that earth and hell have used to obstruct the progress of the cause of Jesus in India. They *all must* prove finally abortive: for as old Petumber once in tears of joy, declared, there is a decree passed that Christ shall reign through all the country. A new mode of covering missionary exertions with dishonour, it appears from the Madras Gazette of February 11, 1808, in which the occurrences of a private subscription masquerade are detailed, has lately been adopted. The following is an extract.

"*New objects crowded on the sight. The gravity of Domino's, Druids, Missionaries, and the more sombre characters, was incessantly interrupted by the frolics of Harlequin, or the ridiculous gambols of Pantaloon. A number of priests and other religious personages made their appearance. A pious missionary showed indefatigable zeal in soliciting subscriptions. We were happy to see his list respectably patronized, though at the bottom of his paper were some sarcastic remarks, which the godly man bore with all the patience of his christian character.*"

Had the divine power which struck an opposing Elymas with blindness, or a deceived Annanias with death, made the *mock missionary* an immediate monument of his righteous vengeance, it must have excited no surprize. His character and government however are not less righteous because of delay, or less terrible because of longsuffering. *Despisers* shall *wonder and perish*, and it is not improbable that some fearful visitations of his wrath upon the adversaries will precede the coming of his power and glory in the ex-

tensive conversion of the heathen world. Did not malice and wickedness pervert intellect, Satan, one would have thought, had had proofs enow, that in ridiculing the saints, character overacted defeats its purposes; but he still goes on to overact. The religion of the Son of God is, even in the estimation of the carnal world, too awful, and his missionaries too sincere and self denying, to be exterminated by contempt and laughter. We cannot help indulging the hope that even *this* shall turn to the salvation of the Indians, through the prayers of the saints and "the supply of the Spirit of Jesus Christ."

RELIGIOUS INTELLIGENCE.

To the Standing Committee of Missions, the Board of Trust of the Western Missionary Society, report,

THAT the Sandusky mission, under their care, having been prosecuted through the last year with diligence, is, not without difficulties nor without many encouraging interpositions of divine providence, promoting the success of the missionary labours.

Two hands, employed on the farm, raised oats, corn, potatoes, turnips, &c. and made hay of the prairie grass, sufficient to keep the stock through the winter, and in part to bread the missionary family and school, and about fifty bushels of corn remain for summer use.

The school at present consists of fifteen scholars. One has lately been dismissed for bad conduct; as he is grown up, and can read and write, he will not be again admitted. The children exhibit the same diversity of talents which we find in all schools: some are dull; some arise to mediocrity, and some higher. They make good proficiency in learning to speak English; for this they have good advantages, as some of the children of the interpreter and some others in the school, can speak both the English and Wyandot language very well. The scholars are now brought under strict discipline in school.

Mr. George Anderson was employed and went to Sandusky in November last to take charge of the school, and to devote his whole attention to it. In the following extract from his letters the committee will learn how the school is conducted.

"In the morning when we rise, which is always as soon as it is light, the scholars attend to washing themselves and getting ready for school; we are generally ready by a little after sunrise to begin school, and always have a lesson round before breakfast. As soon as breakfast is over we attend to family worship altogether; after that we go to school, and commonly have five lessons round before dinner, sometimes but four. After dinner four lessons are commonly said, and then dismiss the school with prayer. After school is out we have our handmill to attend to, to grind corn for our supper. When supper and worship are over, the children are sent to bed. Then I have an hour or two to myself, which I employ in reading, writing letters, &c."

The institution underwent a severe trial last summer, from the unfriendly offices of the traders mentioned in former reports, and from the influence of the Seneca prophet.

A speech was sent to governor Hull, superintendant of Indian affairs, by the chiefs of Upper Sandusky, written for them by one of the most unfriendly of the traders, which contained several charges against Mr. Badger; the sum of which was, that the good people of Pennsylvania had sent a large sum of money by him to Sandusky for the use of the Indians: that the good people of Ohio had sent a number of cattle for them; and that Mr. Badger kept the cattle for his own use, and had never given them one dollar of the money.

His excellency on receiving the speech politely forwarded a copy to the society, requesting them to investigate the case.

The society had previously recommended a visitation of the missionary station by two members of the board, the rev. Messrs. Thomas Marquis and John Anderson; on receiving the governor's communication another member, the rev. Elisha Macurdy, was added to the visiting committee.

On the 27th of August Messrs. Marquis and Anderson arrived at Upper Sandusky. Mr. Badger and Mr. Walker, interpreter, met them here. Preached on the 28th, Sabbath, to a large and attentive audience; preached again at night at the black people's town, they all attended and appeared seriously affected. On the 29th they had a conference with the chiefs who sent the forementioned speech to the governor, the substance of which is contained in the following extract from their minutes.

" Upper Sandusky, Aug. 29, 1808.

" After the committee had stated to Crane and other chiefs their coming to visit them and the mission to Lower Sandusky, Crane, after thanking us for coming and thanking the fathers (as he styled the missionary society) replied, It is not convenient for us to do any thing here about the complaints against our father, Mr. Badger, we do not know much about it here, only what we hear from flying stories. The people at the lower town know most about these things. Any thing that our father hath done for us, Indians, is done at the lower town, where he lives. He has preached to us sometimes, and given us medicine when we were sick at this town; that is all he has done for us here. The lower town is the place to inquire what he has done. We need not say any thing about the complaints against our father, as we cannot prove any thing; we have heard them only from the white people (meaning the traders). He then requested the committee to let them know what the views of the society were, what aid they intended to give, and in what line, and how far they would help them. When we hear the truth from you, said he, we will know what to believe, and will not listen to any false stories; we will know whether the stories and complaints that we have heard are truth or lies.

" The committee then informed them, that the missionary society had sent them to explain to them exactly what the society intended to do for them, that they might be able to judge for themselves about the whole matter. That Mr. Badger was sent to preach the gospel to them; to open a school and teach their children; and to be helpful to them and their children when they were sick, by giving them proper medicine; that the society intended to feed and clothe their children, while they continued at school; that the men, who were sent with Mr. Badger, were employed to build a house for the missionaries to live in, and a schoolhouse for their children, and then to make fields and raise corn for their support; that the cattle and hogs which Mr. Badger had under his care, at Lower Sandusky, were collected by the society and sent to Mr. Badger for the sole purpose of furnishing the missionaries and the school with provisions. That the distance was so great between the society and the school at Sandusky, and the expense and trouble of sending provisions so far was so great, that the society found it necessary to raise corn and keep cattle on the place; that the society allowed Mr.

Badger to assist the Indians to plough, to show them how to do their work, and to assist them in working as much as the hands under his care could find time to do, consistently with their duty in working for the society to provide sufficient support for the mission."

The committee added, that they were glad that the quakers were helping them, and hoped that they would accept the help which they proposed to give them, and receive much benefit from it.

Crane replied: "We are thankful to the fathers for sending you to explain these things to us. Since we have heard it from themselves, we are satisfied that this is the truth of the matter; we now understand it fully, and are satisfied. We have been imposed on by false stories. We have been told by several traders that the cattle and hogs were sent for our use, and that Mr. Badger brought seven hundred dollars with him to hire hands and purchase tools to do our work for us, and that he was keeping that money for himself, and did not lay it out for the purpose for which it was appropriated. We will not listen to any more of these stories. We know now that they are not true.

"We will accept any aid from our fathers, and in any way, that will be of use to us, and likewise from the quakers."

The committee then proceeded to Lower Sandusky to the missionary station, where they met with their other member, Mr. Macurdy. They spent a considerable time in viewing the various improvements on the farm, buildings, stock, examining the accounts of the mission (receipts and expenditures of money), hearing the children repeat their lessons, and inquiring into the state of the mission generally, and what had been done for the Indians.

It appeared that Mr. Badger had employed all the means put into his hands by the society with care and diligence.

The accounts rendered of all monies and articles forwarded to him were fair and satisfactory.

While the committee was thus engaged, the celebrated Seneca prophet (Cornplanter's brother), with upwards of thirty chiefs and warriors, arrived at Sandusky, to counsel with the Wyandots and neighbouring tribes on some of their national concerns.

Preparations for entertaining so many visitants, and for conducting the ceremonials of their reception, occupied the minds of the Indians so much that they could not pay much attention to the

concerns of the mission. The arrival of the great prophet, at the same time, encouraged the party who were attached to paganism.

Their expectations of the beneficial wonders which the prophet would perform were bounded by nothing short of raising the dead.

These circumstances were most unfavourable to the business of the committee. Friendly Indians were in confusion, and the prophet's party were impertinent.

After much delay, the chiefs and warriors of the lower town, and Crane, with several chiefs from the upper town, met the committee in council. They stated all their complaints against Mr. Badger fully, and were made to understand his instructions from the society (as stated above in the minutes of the council at the upper town), and the benevolent intentions of the society towards them in future.

The committee found their complaints to originate in misrepresentation and misunderstanding generally. Pains had been taken to persuade them, that the cattle and hogs ought to have been given to them to feast upon; that the hands employed by the society to labour on the farm ought to be employed solely in labouring for them; and that farming tools should have been purchased for their use with the money contributed for the mission.

Another source of complaint was the nonfulfilment of promises. When these were examined, it appeared, that they already expected the full accomplishment of every thing which they had been taught to look for as the ultimate benefits of the mission; and those advantages which were to be produced principally by their own exertions in improving the means afforded them by the society, they expected to enjoy without having put a hand to the work. These expectations not being realized, they charged Mr. Badger with breach of promises.

The committee endeavoured to rectify their mistakes on these points, and every other, where they appeared to cherish unfounded prejudices. Whether their mistakes would yield to reason and truth, or remain as grounds of objection against Mr. Badger, became the subject of inquiry with the committee.

In the present emergency, a proposition formerly made by Mr. Badger, "that he should, with his wife, make a tour to the eastward, visit their friends and spend the winter with them, and solicit some assistance to the society in supporting the mission,"

was considered expedient, and was afterwards laid before the society and approved. Mr. Macurdy therefore remained at Sandusky, to supply Mr. Badger's place for a time.

Mr. William Walker was engaged to serve as interpreter for one year, to remove his family to the missionary station in October. But, owing to sickness in his family, and the inclemency of the season, he was prevented moving his family until the third of March; he then arrived with his family, and are settled at the station.

On the thirteenth of September Messrs. Marquis and Anderson left Sandusky. After their departure, the Indian, Barnet, came to Mr. Macurdy, and urged him to be patient and bear with the unreasonableness of the Indians, and not give up the mission on account of the difficulties attending it; and he expressed a strong hope that God would yet crown it with success.

Mr. Macurdy remained at the station until the latter end of October. He taught in the school and preached on the sabbath; made one visit to the upper town, and preached several times at the black people's town, near the Indian village. Several here were seriously exercised. One couple, who lived together as man and wife, without marriage, only in the Indian mode, applied to him, and the intention of their marriage having been some time published, he solemnized it after sermon before the congregation. After Mr. Macurdy left Sandusky, the Rev. James Scott was sent there. He spent five or six weeks, preaching on the sabbath and teaching in the school, until Mr. George Anderson arrived and took charge of the school.

By this time most of the Indians were gone out to their hunting camps, and, as but few remained in the village during the winter, there has not been any minister at Sandusky since.

The man who is employed on the farm is steady and careful. Mr. George Anderson is very competent to take charge of the school, and superintend the affairs of the mission. He and Mr. Perry, who tends the farm and takes care of the stock, with a son of Mr. Badger's, a young man, are all professors of religion, and are careful in maintaining family worship daily, and social worship on the sabbath.

A number of Indians and some white people attend the society. The three above mentioned are active in prayer, and a sermon or

two are read. Barnet generally attends the society, and still prays, appears very solemn, and much engaged in prayer.

As Mr. Badger has not yet returned from New England, the board have not had an opportunity to settle the accounts of the mission; but we expect that nearly all the expenses of the past year are discharged, and that there remains a considerable balance in the fund. Most of this, however, will be required in laying up provisions for the ensuing season, and in defraying the expenses of instituting another Indian school, which the board have thought it their duty to engage in: the circumstances of the Indians, and the providence of God respecting them, appeared so imperiously to call for it, that we could not refuse to make the trial, though our funds are small. It is amongst a few families of Indians of the Chippaway and Missisaugua nations, who are settled on Pantuning creek, a branch of the Beaver, about sixty or seventy miles from the Ohio river, north of this place. When some of our ministers visited them last autumn, their old chief expressed a strong desire that their children might be educated. We sent a committee to see their situation, and what encouragement there was to undertake their case. The Indians proposed to assist in building a school-house, and to send their children to the school.

When it was inquired what number of children would attend school, the children were called, and about thirty came forward and desired their names to be set down, and promised that they would attend school.

The Indians also said, that they had a number of relations living in their respective nations, who, if they could have their children educated, would move into the settlement for that purpose.

Mr. William Mathews, a young married man, who has lately been licensed to preach the gospel by the presbytery of Hartford, met with the trustees at the last meeting of the board, and offered to undertake the instruction of these Indians. As he resides in their neighbourhood, and is acquainted with the Indians, the board thought best to employ him, and make trial for half a year. He undertook the care of the school, and is to teach five days in every week for six months, for fifty dollars. He is to preach to white people in the neighbouring settlements on the sabbath, and they will contribute to his support. The board are to furnish Mr. Mathews with corn and a cow, and Mrs. Mathews is to furnish the Indian children, who attend school, with one meal of milk and

mush or bread every day when they attend school and say their lessons. She is to have a compensation for her trouble. These Indians are surrounded with white people, remotely secluded from all other Indians, and, we think, in the providence of God, in a very favourable situation for receiving instruction and civilization. In all our undertakings thus far in the missionary business, we cannot say that we have ever been retarded from our duty for want of means; we have therefore been encouraged to engage in this other small undertaking, leaning on that good word of promise, *the Lord will provide*.

From the above imperfect sketch, the committee will see, that, as a board of trust in the missionary concerns, through the last year, we have met with some perplexing and trying difficulties; but if we may at last find that one precious soul of the poor heathen shall, by the means used with them, be savingly benefited, it will be an abundant compensation; and, blessed be God, on recounting, we think we have already good ground for the hope that more than one, yea more than two, have been brought to a saving knowledge of the Redeemer since our first missionaries went to Sandusky. Let us then take courage and go on, believing that we shall reap if we faint not.

That the great Head of the church may guide and bless you as a committe of missions, and also vouchsafe a favourable look upon this board as a small branch engaged in the same good work, is our ardent prayer. Signed in the name of the board,

West Liberty, May 4, 1809. JAMES HUGHS, Sec'ry.

Mr. FARRAND,

I send you the following extracts of letters received from our Missionaries at Sandusky, to which if you think proper you may give a place in your magazine.

From the Rev. Joseph Badger, dates June 25, and July 20, 1809.

"On my way to Sandusky I visited the Missisaugua Village and found the Indians busily employed about their fences and crop. Between twenty and thirty children were at the school. I heard them all read; they appeared pleased and ready to attend. From this travelled on toward Austinburg, met my son in law Smith, by whom I received the solemn and trying intelligence of the sickness and death of his wife Juliana Smith, my eldest daughter. She was taken sick the week after I left home with a typhus fever; it appeared highly malignant, baffling every medical aid that could

be applied. She endured her sickness with great patience and christian fortitude, without a groan or a sigh. From the first attack of her disorder she expected to die, spoke about it with great calmness, felt for the most part very comfortable. It was observed to her that she could not live long. She replied, "I am going to a holy God, where I shall sin no more." With propriety it may be said, she fell asleep; she turned herself on her side, fell into a quiet sleep, in which, after a little, she expired without the least struggle or gasp. In her we have lost an amiable child, the neighbourhood an affectionate friend and neighbour, Mr. Smith the companion of his youth and desire of his eyes. We feel the loss, our hearts sink within us at the recollection; but we have this consolation, the Lord hath done his own pleasure. He gave her to us, and continued her a comfortable child until she was hopefully ripe for heaven. Although it is painful parting with her, we have reason to believe she has, through the Redeemer's righteousness, made a happy change. I hope we shall be still, and feel that God has a right to do what he will with his own.

"On Tuesday, June 20th, I was sent for to visit a sick Munsee woman, about four miles down the river (Sandusky); found she had been sick some time; little or no prospect of her recovery. I told them, after examining her case, I was willing to try if I could help her; but that it was very uncertain whether medicine would do her any good. I endeavoured to impress their minds with the certainty of our dying state, the future existence of the soul, the ruined state of all men by sin; and held up the Saviour to view, as the only way of being saved from sin and endless misery. They agreed to bring up the sick woman near my house the next day. An old man wished me to preach to them. About twenty attended, to whom I discoursed on the ruined state of man, and the way of salvation through Christ Jesus. They listened with serious attention, more like a christian assembly than I had ever before seen among Indians: said they would attend on the Sabbath at the schoolhouse. On Wednesday the sick woman was brought up. I gave her medicine, but without any favourable effect; visited her every day two or three times: on conversing with her, found her mind had been much exercised about what would become of her soul after death. I stated to her the plan of salvation through Christ Jesus; she appeared to be very feeling; she said she was a great sinner, or in her own words, she had been "very bad woman, and none but Jesus Christ could make her heart better." On Saturday she expressed

a wish to give herself wholly (as she expressed it) to our Saviour Jesus Christ, and to be baptised as an evidence that she did give herself to Jesus. She gave so much evidence of her resignation to the will of God, appearing clear and feeling about her state, and sensible that none could save her from sin but Jesus, that I baptized her. On Sabbath morning, when I visited her, I asked her if she had rested any? She said she had, but had not slept any through the night. I asked her if she was in pain, that she could not sleep? She said she had but little pain, but her mind was so much on Jesus Christ that she could not sleep. She wished me to pray with her. I asked her what she desired I should pray for? She replied, that Jesus Christ would keep her from all that was sinful, and do what he pleased with her. I asked her if she depended upon her baptism to save her? She readily answered, that the Saviour's blood alone could make her clean and fit for Heaven. After prayers and an address to her friends and people present, I returned and preached to the Munsee Delawares at the schoolhouse, from Isa. lii. 10. Before I got through the sermon, the Wyandots gathered in, to whom I preached from John v. 40. After a short intermission I preached again to the other Indians from Mat. iii. 10; showed them how God had wicked people of every nation; and what would be the final end of all who bore no fruit to Christ, &c. On the following Thursday afternoon I was called upon to attend the funeral of Sarah, who had been baptised. She continued in the full exercise of reason, and calmly expressing her faith and hope in the Lord Jesus, until she expired.

" At the grave I preached to about forty Indian people from John v. 28, 29; had considerable freedom in speaking: they attended like a christian assembly. The burial was performed with christian decency.

" July 9th, Sabbath. After sermon had a long talk with a Wyandot man, whose mind has been for some time impressed with serious concern about his soul's salvation, but lately had been much more so than ever. He said he had been a very bad man, a great drunkard, but he had four years past, from the time I exhorted them to quit it, left it off altogether; had now no inclination or taste for it at all. He said he now felt a great privilege to hear the gospel, and expressed such views about the desirableness of God's character, and the way of salvation, as exceeded any thing I have heard from any one of the Indian people. I had observed him very steady and attentive to preaching. I asked if the Indian

dancing and feasting were pleasing to him; he said they were very disagreeable to him. I asked what made them offensive; he said he saw it was contrary to God, and his mind was not that way at all. He said he felt otherwise than he used to do; he now hated those things he formerly loved. He said he was astonished how they had been led away by the wicked spirit."

Extract of a letter from Mr. George Anderson teacher of the Indian school at Sandusky, dated June 19th 1809. "Last week the Seneca's at their town above us, (a small village about ten miles up the Sandusky river) killed one of their nation whom they had superstitiously suspected to be a wizzard. They blamed him for making so many of them sick in years past. They told him, that if he would confess his sin in what he had done they would pardon him; but if he would not, they would kill him, and his soul would be miserable forever. He replied their pardon was worth nothing, and could do him no good; that none but God could pardon sin; and he asserted that he was innocent of what they charged him with. But they would not believe he was innocent, and quickly destroyed the poor creature. Two or three of them held him, while the rest cut him to pieces with their tomahawks." It is truly lamentable to reflect how the devil leads and drives those poor superstitious ignorant wretches to such fearful lengths. How earnestly should all who enjoy the light of the gospel be engaged in endeavouring to spread it to these heathen lands. Such instances as this, and such as have been related above, of the promising appearances of the happy effects of the dawning of the gospel light on that benighted people, should excite and stimulate every friend of humanity and of the cause of Christ, to a spirited engagedness in the cause of missions. May we not hope that the happy day approaches when the Lord Jesus with the glorious light of his gospel will dispel the dark clouds from the heathen lands, and extend his peaceful kingdom to the ends of the earth. Even so come Lord Jesus.

West Liberty, Aug. 12, 1809. JAMES HUGHS.

Report of the Rev. John H. Rice, a missionary to the Blacks in Charlotte county, Virginia, to the Committee of Missions.

TO THE CHAIRMAN OF THE COMMITTEE OF MISSIONS.

REVEREND AND DEAR SIR,

I was prevented last year from making a report to the committee of missions, by an indisposition from which it is not many

months since I was entirely relieved. I believe, however, that every thing of real importance, which I had to communicate, was communicated to you by my brother. But yet it may not be improper to look farther back than the present year, in what I now have to say. Perhaps, before I go farther, I ought to make an apology for not sooner preparing this report. A great pressure of business, and an infirm state of health, have prevented me.

I have considered myself rather in the situation of a pastor to the black congregation in the county of Charlotte, supported in part by the general assembly, than as a missionary bound to itinerate, and preach in many different places. One fourth of my time then has been appropriated to the congregation of blacks. My manner of preaching has been the same as formerly, with only this difference, that once the subjects were very desultory, but lately an attempt has been made to give something like a systematic view of gospel truth.

Sometimes instead of preaching I read portions of scripture, and comment upon them, with as much plainness and simplicity as possible. This I think promises to be of advantage.

Besides insisting upon the fundamental doctrines of the gospel, I have judged it expedient to discuss topics, which, though not essential, are far from being unimportant. Many circumstances have concurred to render the marriage tie less sacred among the blacks in the southern states than it ought to be. Hence broils, quarrels, and separations are very frequent among them. About the time I received a commission from the body over which you preside, there were among our professors several unpleasant affairs of this kind. As the offenders were subjected to the discipline of the church, the whole matter was pretty fully brought before us, and I learned more than I knew before of their opinions on the subject of marriage. I immediately set myself to correct what I supposed to be wrong, and took occasion to explain pretty fully the nature of that ordinance, and the duties of husband and wife. In this attempt there has been greater success than I even hoped. Since my lectures on that subject, there has occurred, I believe, only one case where any thing improper was done; if indeed there be any thing improper in it; for I am not clear that there is.

In a country where there are so many sects, and where most of them are very ready to receive the excluded members of other denominations, I have been very much afraid that the discipline of the church would be of very little efficacy, and one or two instan-

ces occurred, in which, for a time, it seemed as though my fears would be realized. I have accordingly endeavoured to explain to my blacks the nature, and necessity of church discipline, I hope with some success. As an evidence of this, I will mention that sometime ago, one of them had been guilty of some very improper conduct, and being brought to account, was very refractory. There was an intention of giving him up as incorrigible. But knowing the influence which public opinion (speaking only of the black people) has upon their conduct, I endeavoured, by explaining the nature of church discipline, and pointing out the proper conduct to be observed towards a person under censure, to give a tone to it, and thus humble the offender. The scheme was completely successful, and in a short time the poor fellow came, with every appearance of humility, acknowledging his fault, and begging that he might be put upon trial for future good behaviour. He was at length restored to the privileges of the church, and has since walked orderly. In order to keep a stricter watch over them, before I had charge of the congregation, it was found necessary to appoint persons among themselves to observe their conduct, and give information, when any walked disorderly: we call them watchmen. By frequent charges given to them, I am induced to believe that they have become more watchful and faithful in the discharge of their duty. I can add very little to these things. Religion throughout this country seems, among both white and black to be stationary—I am afraid that I may say retrograde.

I have, since my last report, admitted to communion only one black person. Within the year I have baptised thirteen infants. Our whole number now is, I believe, of black communicants 81.

Besides Cubcreek, I have two other places, at which I preach once a month. It is my custom, except in the cold short days of winter, at each of these places to preach to the black people, in the afternoon, after having preached to the white. Very frequently the congregations are numerous, solemn, and attentive: and in some instances very much affected. In executing the commission given to me then, I generally, with the exception stated above, either preach, or deliver an exhortation, (most commonly the former) to those to whom I am sent, three times a month. And whenever opportunity offers, I converse with them on the subject of religion.

In this country there are great numbers of *negro preachers*. For the most part they are as ignorant as any of their species. And

very frequently by their preaching, if it may be dignified with the name, they prevent the blacks from attending where they might get instruction. They preach the funerals of negroes. In many instances, at these funerals, instead of the preaching of the gospel of Christ Jesus, there are many remains, I suppose, of the savage customs of Africa. They cry and bawl, and howl around the grave, and roll in the dirt, and make many expressions of the most frantic grief. This is when they are unrestrained by the presence of the whites. Sometimes the noise that they make may be heard as far as one or two miles. Now, in order to put a stop to these things, and to have it in my power more frequently to preach to the black people, I have several times proposed that I should preach the funerals of the negroes who die in the congregation. This proposal was for some time neglected. But it pleased providence that my own family should, not long since, be visited by death. I seized that opportunity of advancing my plan. I preached the funeral, and observed that I would be glad that the owners of slaves would follow the example, and, on such occasions, endeavour to obtain preachers who could instruct their negroes in the great truths of religion. Shortly after I was requested to preach on a funeral occasion of this kind by one of the most respectable men in the county. A number of negroes attended; and it was to me a very agreeable season. There was very much attention, much solemnity. I hope that I shall succeed in this scheme. But the negro preachers think that their craft is in danger, and are most vehemently opposed to the plan.

Some time ago I observed, that several persons were not at all pleased that so much notice should be taken of the negroes. To do away all evil impressions, I took occasion to show the effect which genuine religion would have upon our servants, particularly that it would make them sober, industrious, honest, and faithful. This had the desired effect. But it gave great offence to many negroes, so that for some months my congregation was less numerous than usual. You will see the delicacy of my situation, and that it requires great prudence and caution. May God give me the wisdom of the serpent with the harmlessness of the dove.

With earnest prayers for the success of the missionary cause,

I am, dear sir, very respectfully,

JOHN H. RICE.